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LAWRENCE'S GHOST

IT is improbable that the queues which formed for copies of *Lady Chatterley's Lover* were suddenly smitten with a desire for literature. Lawrence's ghost would be mad about it. But this is the moral debit side of publicity, there is a credit side also. A revolution of manners has taken place in English society during the past fortnight. It is now permissible in mixed company to recognise the existence of barrack-room obscenity. Lawrence's ghost would approve, for as soon as obscenity is recognised for what it is it ceases to be obscene, and is likely to die away.

Obscene words are descriptive words for certain human functions, some of them perverse. They become obscene when they are used out of context and repeated habitually without functional meaning, because they are used out of context. That is what takes place in the barrack-room. Reference to these functions are made in nearly every sentence until all meaning is lost and only the ugly monotony of sound is heard which expresses the monotony of barrack-life; or any other kind of male life on a similar level.

Many men know no other words for these functions, and use them when they wish to express their male virility among their equals.

Art and Life

Lawrence in his novels was engaged upon an act of release. As he saw it the emotional-instinctive life was debilitated and rendered false by intellectual processes. He never wrote for money. Money never came to him save towards his end. He was incapable of pornography. He never played down to the mob; he had contempt for writers who did; he avoided the mob and they avoided him during his life-time.

He tried to solve the moral problem of the relationship between art and life. He never saw it as a problem for he was a man with a mission and problems do not exist for such. His books cannot just be read, they have to be thought about, because they are attempting to break new ground in art and life. *Sons and Lovers*, his masterpiece, will never sell as *David Copperfield* did. There is nothing to think about in Dickens's masterpiece; it can only be "enjoyed". There is nothing to shock, question or dismay.

It sweeps along on a certain level of sentiment, caricature and ease. Even the suffering is very near caricature and consequently Dickens's masterpiece is false. It can only be accepted when the conventions of the society in which he wrote are accepted, either for the purpose of reading the novel or by supposing they are correct.

The Cess-pool

Beneath two of the female characters of his book, Emily and Martha, lay a cess-pool of vice that he dare not expose or condemn. He had to sentimentalise about it. The cess-pool was there. Dickens knew all about it. A few years after the publication of *David Copperfield* the Russian novelist, Dostoevsky visited London. He sent back to Russia an account of what he saw there late on a Saturday evening. He described hell in the vicinity of Haymarket and Leicester Square. No Englishman dared describe it. It had to remain hidden. Victorian puritanism was a reaction against the vice let loose by the social break-up of the industrial revolution. and the Victorian ideal in sexual morality was the innocence of ignorance. There was no other weapon to use in defence against the Haymarkets and the Leicester Squares. Dickens used the discrete ideals of the innocence of ignorance. Agnes, the girl-wife, heroine in his novel, was the perfect example of it. And when poor Emily "falls" she has to be shipped off to America under the protection of her uncle. All described with the heart-ringing sentimentalism that Dickens knew how to use.

The Innocence of Knowledge

Lawrence detested the innocence of ignorance just because in certain human relationships it was a lie, and hid the lie of a society. He introduced the innocence of knowledge in novel form because he believed that this did not lie and was not so vulnerable, or so destroying, as the innocence of ignorance. Knowledge walks in dangerous places, but it walks with eyes wide open and knows how to avoid the real evil that ignorance cannot.

The theme of Lawrence's novels can be found in the Bible, in the legend of Adam and Eve. The first man and first woman were driven out of Paradise, the home of innocence, not because they had sinned, but because they had gained the knowledge of the difference between good and evil. They had become "as Gods", and the God of the legend could not allow that.

Modern Society

For good or ill modern society is committed to the innocence of knowledge, if it can be attained. There is no choice really; men will ultimately prefer knowledge to ignorance, and Lawrence tried to help in this. In the burning of his genius, through much pain and torment, he

had a mission; to release personal relationships from falsity, at a point where they could be terribly false—sex. And libertinism and real obscenity was as false to him as any other form.

THE COLOUR PROBLEM IN GREAT BRITAIN

By W. E. Martha

OF all the issues that agitate the civilized world at the present time, probably the "colour problem" is one of the saddest and most serious. Because of the growing importance of coloured people their status in "advanced" countries is being treated as a kind of yardstick against which a nation's civilisation may be measured. Those of us in Britain who deplore what has happened to the Bantu in South Africa or to the Negro in the Southern States of America, must now begin to enquire into the situation in Britain.

In a book entitled *Newcomers* (Allen and Unwin, 21s.) which has been published for the Centre for Urban Studies, Mrs. Ruth Glass has studied in great detail the position of West Indians who have made their permanent home in Britain. She states, in an introduction, that because coloured people are now present in Britain with definite status as citizens of the Commonwealth, a new situation has grown up. "In this new situation, the attitudes of white British people to coloured British people, who come to live here, are changing too."

The coloured minority in Britain amounts to about 210,000 and is composed of West Indians, Africans, Indians and Pakistanis. The West Indians form the largest coloured group in Britain; and it was not until 1953 that the number of migrants increased suddenly, to reach a peak in 1958. By the end of 1959 there were about 126,000 people from the West Indies in Britain.

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The West Indians have found employment, in London and other towns, as manual labourers, as conductors on buses, lorry drivers, postmen and waiters, and the women work as nurses and waitresses. The main areas of concentration in London have been Notting Hill, Brixton, Paddington and North Kensington. It is in these main areas (and in the city of Nottingham) where disturbances have taken place because of the colour problem.

It is not possible in any social survey to reflect all the complex attitudes towards colour which are at the root of actual disturbances. Mrs. Glass quotes an actual instance of a voluble and motherly office cleaner in London, who complained that coloured people were treated badly in London. The fighting in North Kensington and Notting Hill in 1958 and 1959 was, she said, a shame: the coloured people, she thought, had a hard time. "And then she delivered her final line: 'I know they ain't human, but we needn't be cruel to them.'" This shows that the "arithmetic of prejudice" is not easy to add up. And it indicates, too, "why we are so far from any optimistic conclusion on the prospect of racial equality in Britain".

It is very easy in any community to start malicious rumours, to exploit certain feelings against a person or a group. The word "prejudice" does not always cover the antagonism whipped up by minorities against coloured migrants. This sort of national or communal attitude may be due to a general suspicion of people of different races. The Nottingham "race riots" in August, 1958, were a shock to many people in Britain. Yet, when all is said, were these race riots in fact so new or so surprising? There is plenty of evidence in this courageous survey to show that they were not.

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When rioting took place in London—in Shepherd's Bush, Notting Dale, Paddington, Maida Vale and North Kensington, it was clear that the colour problem was real in our midst. No one was actually killed in London until Whit Sunday 1959, when a West Indian was murdered in the back streets of North Kensington. The whole web of violence spread and "produced

an atmosphere which closely resembled that of a text-book race riot." Slogans were written on walls by fascist groups such as the Union Movement and the "Keep Britain White" organisation. "Nigger-baiting" by gangs of youths and by older people became a pastime in some districts. Nine youths were sentenced to four years imprisonment each for this kind of behaviour.

The climate of conflict did not build up at once. In fact any serious enquiry is bound to be finally directed toward long-term causes of such outbreaks. Why, for instance, should the baiting of coloured people be confined to certain zones or seem to be at its worst in particular districts. Prejudice was real in almost every area where coloured folk lived, but not violent antagonism.

It is suggested in this serious work that: "It is the friction between white and white which is symbolised in these districts and for which outlets have to be found. All the current unrests are rolled into one in these streets. They are a panorama of the schisms of British society which cause disturbance, singular and plural. The "trouble makers of Notting Hill" acted out tendencies which were latent in all social strata."

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Let anyone who doubts the truth of this contention start a conversation on the colour problem; and it will be evident that there are those who are informed and tolerant about this issue, just as there will be others who are ignorant and intolerant. Certainly, it is true that in North Kensington and other London districts, the racial antipathies were deliberately stirred up by irresponsible groups; but these groups would have been powerless without the social sanction of a good number of others who were spectators rather than active participants in the violence.

"The keynote in the situation of the coloured minority in Britain", it is stated, "is not inextinguishable prejudice, harsh segregation and discrimination; it is muddle, confusion and insecurity." The root of the difficulty may be that "there are very few facts known about the newcomers and a great many myths". People are too ready to believe in myths, whether they read them in fascist news sheets or popular works dealing with big problems in a muddled way.

What is needed, therefore, is much more systematic information about the West Indians, so that malicious rumours and stereotyped notions can easily be corrected. "More important still, our ignorance about the coloured newcomers perpetuates our ignorance about ourselves. If we had a diagnosis of the "colour problem", we would also have one of the "white problem" which is its core. In what ways and to what extent are coloured people harassed by prejudice and discrimination? If they were not so harassed, there would be no colour problem. But perhaps we prefer to leave the questions unanswered."

The truth is, of course, that the questions can't remain unanswered. They can only be finally answered by a full-scale study of prejudice itself. Sometimes prejudice can be benevolent and sometimes it is violent, but the danger is that passive prejudice can, under certain conditions, become active and violent. The British attitude toward the colour problem has not been altered by the racial disturbances. It is true to say, as Mrs. Glass does, that complacency was soon restored. Yet the various incidents prove to us beyond all doubt that violent emotions on this issue lurk below the surface. The "explosive matter" which the "Keep Britain White" agitators used, is still there. It may have built up new tensions "without generating adequate antidotes".

This survey is one that every liberal-minded and thoughtful person would be well-advised to study. The point to reflect is that when the black man or woman suffers insults in back streets, he is not really comforted by those who sympathise with him—and do nothing to help him. The colour problem can only be solved in Britain when we face up to all its implications.

A Gift Day

Bradford: Chapel Lane Chapel.—The sum of £573 was raised at a Gift Day on October 12th.

The excellent sum will help an expensive year owing to the decoration of the Chancel and Choir. Early in the New Year the church will be decorated.

A LAYMAN'S DIARY

November 4. I used to think of Manchester City Council as one of our more sensible public bodies. Now I'm not so sure. Last Wednesday they reaffirmed their curious decision not to employ Sikhs as bus conductors—on the grounds that Sikhs must wear turbans (for religious reasons) and bus conductors have to wear peaked caps. And it is said that the local branch of the Transport and General Workers' Union approves of the Council's decision.

A few months ago I suggested that our General Assembly spokesmen on public affairs (appointed as the result of the "Gelders Green resolution" passed at the last annual meeting of the G.A.) might appropriately make a pronouncement about this matter; it is, after all, a denial of freedom in religious observance, and a specifically Unitarian statement on the subject might make a few people sit up and think, even in Manchester. Meanwhile I am glad to see from today's *Guardian* that one Manchester citizen, endowed with both a conscience and a sense of humour, is refusing to pay bus fares to any conductor not wearing a regulation peaked cap. Mahatma Gandhi, I feel, would have approved of that gesture.

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November 5. At the Canterbury diocesan conference today the Archbishop of Canterbury publicly criticised the Bishop of Woolwich, Dr. Robinson, for having given evidence in favour of Penguin Books Ltd. in the recent proceedings against them for publishing a novel by D. H. Lawrence. He said that he recognised the Bishop's right to testify as an individual, but that in giving evidence he had become "a stumbling-block and a cause of offence to many ordinary Christians." It is apparently the pastoral duty of a bishop to give a lead on important matters of public concern, so long as the lead is not one which might conceivably offend a number of his flock. In short, he should take as his model the Duke of Plaza-Toro, who

... led his regiment from behind:
He found it less exciting.

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November 6 (Sunday). Tonight in the BBC's weekly programme of community hymn-singing in the Light Programme, *Sunday Half-Hour*, there were again three hymns by Unitarian writers: *Mine eyes have seen the glory* (Julia Ward Howe), *Once to every man and nation* (James Russell Lowell), and *Lord, while for all mankind we pray* (J. R. Wreford). Edgar Boucher, who introduced the hymns, did not eagerly mention their Unitarian origin, but he did give short personal notes about Lowell and Julia Ward Howe (and he called Wreford's hymn "truly Christian and truly patriotic").

When the revised *Hymns of Worship* is published, it would be a great help if the names of Unitarian writers could be specially indicated in some way. Perhaps they could be printed in italics, following the usage of Principal Raymond Holt in *The Unitarian Contribution to Social Progress*. In the Beacon Press hymnbook, *Hymns of the Spirit*, the writer's nationality and denomination are given (whenever these are known) in the list of authors, and in the list of composers of tunes.

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The "Sunday-Night Play" on BBC television was a new work by John Osborne, who wrote *Look Back in Anger* and *The Entertainer*. It was called *A Subject of Scandal and Concern*, and it described the arrest, trial and imprisonment of an early Socialist and atheist, George Holyoake. The prosecution arose from the use of allegedly blasphemous words at a meeting of the Social Missionary Society at Chatham in 1842; Holyoake was the main speaker, and at the very end, in reply to a question, he suggested that, in view of the burden of the National Debt on the poor, the maintenance of churches was an unnecessary luxury—he was in favour, he said, of "putting the Daily on half-pay" like a retired Army officer. The words were reported in a local paper and a prosecution for blasphemy followed, at the end of which Holyoake was convicted and sentenced to six months' imprisonment. The trial and prison terms were

painfully realistic, and Richard Burton gave a moving performance as the sincere, quiet, diffident Holyoake.

Despite the play's title, it was in no way shocking: indeed, it only just escaped being dull. Yet the BBC had clearly had an almost paralytic attack of cold feet over it. It was recorded, I believe, about six months ago. Tonight's showing was put on at 10.10 p.m., because, we were told, it was unfit for children. In the *Radio Times* the play was described as stark, uncompromising, provocative and so on—but not a word was said as to the offence for which Holyoake was actually tried. And the performance itself was saddled with a totally unnecessary commentary by the ubiquitous John Freeman (looking the complete City gent, with immaculate brief case and business suit), who underlined, in a grating and flat-footed manner, points which the play itself had made with the utmost clarity. Why does the BBC, usually so sensible, sometimes treat us as though we were absolute morons?

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November 9. The vote-counting after the U.S. Presidential Election this morning was nearly as nerve-racking an affair as our own General Election of 1950. It was tantalising to have to go off to work when Senator Kennedy needed only one more electoral vote to be sure of the Presidency. At the office, a colleague said of the result, "I'm quite pleased, but I wish it had been Adlai." My feelings, exactly. For a few months in 1945 I belonged to the central Y.M.C.A. in Washington, D.C. In the main hall there hung, in frames, the Y.M.C.A. membership cards of several Presidents, including that of William Howard Taft—"Religion: Unitarian". And now, if one is to believe *The Times* we are not likely even to have a Unitarian Secretary of State. But we can still hope.

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November 10. Five prominent Anglican theologians writing from Cambridge, including Professors G. W. H. Lampe and D. M. MacKinnon, have this letter in today's *Times*:

We regret that on one of the infrequent occasions when a bishop has caught the ear of the nation in a manner befitting a spokesman of the National Church he should have been publicly rebuked by the Archbishop of Canterbury.

AUSTRALIAN COMMENTARY

By Tom Wardle

THERE has been quite a controversy in Australia over the impression created by the Prime Minister, Mr. Menzies, at the United Nations recently.

It reflects very much the national bifurcation on the matter of alliances. One part of the nation still thinks and feels in terms of a primary or almost exclusive connection with the United Kingdom, and derivatively with the United States. The other part sees a growing necessity for closer association with the nations of south-east Asia and the Indian sub-continent.

So there were cheers for the Prime Minister's attempt to amend the neutralist resolution on a summit meeting to make it include all of the big four nuclear powers, from the pro-white, pro-British element in the country; and there was criticism from those who felt that Mr. Nehru and President Sukarno were scabbed by Mr. Menzies' action.

One other reflection of this same division in the land was the formation a few weeks ago of an association for Immigration Reform, including some distinguished university and Churchmen among its sponsors. The desired reform is in the direction of permitting the settlement in Australia of immigrants of non-Caucasian origin.

This proposed reform, which is a continuous talking-point in the universities, is hotly resisted by the quasi-secret Australian Natives' Association. This Association has nothing to do with aborigines, but is a society for the benefit of citizens of Australian birth, and for the defence of the principle of a "white Australia".

The United Church of Australia

Plans are now far advanced for the writing of the three main non-confessional bodies in Australia, the Presbyterians, Methodists

and Congregational Churches. The report of a joint commission on doctrine has already been issued and shows comprehensive agreement on that score, but as the editor of the *Inquirer* remarked the other week, agreement on matters of church order and the pooling of resources is usually in these cases a much trickier affair.

Each of these Australian Churches has a few years to decide whether to go into the new union or not. If full agreement cannot be reached by that time, then they will call it off.

In the meantime several localities have established their own United Churches and ministers trained by any of the three denominations may be called to them. One other very effective instrument of Christian unity is a lively weekly newspaper, *Inter-Church News* circulating throughout Australia and edited by a panel including members ranging from the Society of Friends to the Greek Orthodox Church.

What is a universal truth?

The sermon preached by the greatly-admired minister of New York's Community Church at the service during the celebrations of the Unitarian-Universalist merger must have been an impressive utterance.

Yet it raises precisely those questions about the nature of religious universalism which have been referred to by other contributors to these pages in recent weeks. At one point Mr. Harrington said:

"We affirm with gratitude and joy the universal truths taught by Jesus and embraced by Christianity. We affirm equally the universal truths taught by the great Jewish prophets and embraced by Judaism, plus the universal truths taught by all the other faiths and philosophies Oriental, African, or Occidental, and by modern science. We are not less than Christian, but more!"

This problem of the nature of religious truth as it emerges from the contact between Christianity and the other world religions is one with which Unitarians and Free Christians are now engaged. But is it possible to embrace everybody from Isaiah to Ingersoll, from Buddha to Prof. Medawar without doing violence to rational discrimination?

Is it not exactly in the determination of what constitutes universal truth or a universal truth that the religious problem consists; and is it possible to make a decision in favour of one interpretation without having to reject others?

The children's Bill of Rights

Having just come on to the Human Rights Commission of the Australian UNA, I was delightedly surprised to see a copy of the declaration of the rights of children which I understand has already been passed in principle by UN. I am still amazed that such a document could ever have been conceived, let alone endorsed by the representatives of the world's nations.

It reads like a primer on child psychology plus a good manual for parents and teachers. Without being sloppy it affirms the rights of the child not only to food and health and education, but to love!

I reckon that if that United Nations document alone could be put into practice, in twenty years' time there would be no need for the rest.

Forward to 1875

I have been given a booklet from the Methodist publishing house for Australia and the Pacific Islands. It is called "The Advance from Fundamentalism" by Dr. T. F. Glendon. In it the writer describes himself as having been a Fundamentalist who "slowly and with great reluctance" came to accept the validity of Biblical criticism.

Dr. Glendon gives some examples of internal contradictions in the Biblical text to show the impossibility of a literal interpretation of Scripture. "Like very many others", he says, "I can add my own witness that a sense of liberation follows the giving up of a fundamentalist yoke, which is not only unnecessary to Christian faith but draws attention from its real challenge."

Free Christians might be pained for something that they have heard that someone believes.

CHURCHES AND MINISTERS, ABERDEEN

Profile of the Minister, The Rev. Wallace Tavener

WALLACE Browning Tavener is the son of the Rev. Lucking Tavener who was for seven years, from 1910 to 1917, the much beloved minister of the Aberdeen congregation; thus, during his youth, Wallace Tavener had a close association with our city and our church.

As his schooldays were ending he decided to become a biologist; but about that time his elder brother, who had newly entered our ministry, was drowned while bathing at Borrowdale, and he decided to take his place, if he could, in our ministry. His present profession was thus his second choice; but his efforts to be an acceptable "substitute minister" have been eminently successful. He is inclined to say that the fact that responsible duties have been given or offered him is evidence that the standards of the denomination must be in a shocking decline: those who know him are aware that he is one of our outstanding ministers; and a faithful and devoted servant of a denomination which has never fully recognised his worth.

His call to St. Mark's, Edinburgh, when he was a young man, greatly surprised him, and seemed, he says, to disappoint the congregation which, having given him a unanimous invitation, then voted against him "with its feet" by simply disappearing! He had then to find another congregation for St. Mark's, and he says that, in that period, he learned most of what he knows about the ministry, and about congregational life. His long-term objective at the beginning of that ministry was to hand over to his successor a congregation in good heart; and this he did two years ago.



The Rev. Wallace Tavener

One of his early resolutions would have grieved some of his former tutors; he decided never to ask people to come to church, or to return to it if they had left. He has, indeed, spoken of occasions when he has put it privately to individuals that they should come to attend. He has no patience with people who come to church either patronisingly or compassionately "to make another one". He would much prefer that the idea should get around that there is something going on in his church that one should not, or would not like to, miss. He thinks that the Unitarian minister must become inured to overwhelming disappointments; and to this he attributes the fact that so many of our trained men turn aside from the ministry almost before their work has begun.

Wallace Tavener returned to Aberdeen at the age of sixty, after a serious illness, and with a daunting prospect before him: for from more than one informed quarter he had heard predictions of the imminent closure of our Aberdeen church. He thought that this was ridiculous, and decided to find out for himself. He came here in 1959 with the idea of a very brief ministry, and the thought of its brevity consoled him. Now, in the midst of a lively and appreciative congregation, quite restored to health, and living in our interesting city, he finds the idea of leaving a matter of regret. We, his congregation, have

never had any thought of his ministry being a short one, and we hope that he will remain with us for many years to come.

Mr. Tavenor is, first and foremost, a "pulpit" man, with wide and deep resources of fresh and direct preaching, but he has been called to many kinds of activity outside our congregations. Of all these I think that he has chiefly valued his work as an Extension Lecturer at Edinburgh University. He gets mixed up very readily in public debates, and he is quite out of patience with the present Unitarian passion for "losing every argument". When asked recently which virtue he cultivated with most care, his mendacious reply was, "Silence".

Wallace Tavenor had the good sense to choose to marry an Aberdonian; it would be impossible to conclude a brief profile of the minister without referring to his wife. Mrs. Tavenor, who is a graduate of Aberdeen University, does a great deal, very unobtrusively, to advance our congregational life. We are indeed fortunate in having those two people with us; and, what is even more important, we know and appreciate our good fortune.

(An account of the church will appear next week.)

Contributed

THE GENERAL ASSEMBLY

Welcome and Recognition Service to new Ministers

THE Annual Service to recognise and welcome into the ministry the new entrants was held at the Memorial Church, Cambridge, on October 28th. The Rev. Stewart Carter conducted the service and Mr. Harold Spicer of Manchester College, Oxford, was at the organ. The address was given by the Rev. Kenneth Twinn. The new ministers who were presented to the President by the Secretary of the Assembly were: the Rev. J. J. Goring of Lewisham, the Rev. T. H. Jones of Stannington, the Rev. D. Mills of Fallowthorpe, the Rev. P. B. B. Morris of Fulwood. In addition, a welcome was given to the Rev. R. G. Kimball of the American Unitarian Association who has taken charge for a period of Stockport.

Mr. Twinn began his address with a personal note—the honour of preaching on this occasion was enhanced by the fact that Cambridge was his birthplace and the Memorial Church the one from which with the encouragement of Professor Stratton and the Rev. Cyril Flower, he had set out upon his training for the ministry. He reminded the new men that religion was nothing if not a passion which would not take nay for an answer and that Bernard Shaw had described life as the satisfaction of a passion in us of which we can give no rational account whatever. Within the hyperbole is a kernel of truth which is valid for both life and religion.

It is not strictly true since we Unitarians seek a rational religion and declare we neglect reason at our peril; we even attempt, if not as much as possible, to keep abreast of changes of thought in our generation as witness the recently published "Essays in Unitarian Theology". But ultimately and through all our experience man comes face to face with the mystery of God.

He found Schweitzer in his Life and Thought more profound than Shaw when he insisted that any profound world view is mysterious in that it brings us into a spiritual relationship with the Infinite. The will to love alone could remove the dilemma of the will to live, and this is especially true for ministers for unless they share their passion they might as well fold up their gowns and depart. In welcoming them he did so in the name of the Ministry Committee and the Ministerial Fellowship, but they must recognise that they were entering far more than a professional class. Religion has to do with the whole of life; it is not a Sunday suit or a topic for discussion. This is more true for ministers since they bear a special relationship with people, especially their own congregations. They are not priests and have no authority by virtue of their office, their authority depends on the gifts they bring.

Yet they have a commission to be a revealer, an awakener, out of their own conscience and experience; above all to lead where they could, not so much into the presence of God, but to make them more fully and continuously aware of the divine presence and transcendence. He wished congregations would bear that in mind when they burdened their ministers with things

of secondary importance. We are free in our movement, not poured into a mould and this makes our task greater and more difficult. We cannot offer religion wrapped in paper and string and to we must have a greater discipline.

We know frustrations and disappointments when our people are unreliable and do not realise the full implications of our faith and so many are apathetic. Yet we must know that truth still marcheth on. Is it not then formidable, intimidating and daunting? It fills us with a deep humility as with Moses and we need to hear the "I will be with you." He concluded with a quotation from Chesterton:

"It is something to have wept as we have wept,
It is something to have done as we have done;
It is something to have watched, when all men slept,
And seen the stars that never see the sun;
It is something to have smelt the mystic rose,
Although it break and leave the thorny rods,
It is something to have hunger'd once as those
Must hunger who have ate the bread of gods."

The fine hearty singing of the hymns completed an occasion that sent all home much inspired and heartened.

Correspondence

Letters should be addressed to the Editor, "The Inquirer"
14 Gordon Square, London, W.C.1. They should not in
general exceed three to four hundred words in length.

Dr. W. E. Orchard

Sir: Mr. Malcolm Rutt writes of Dr. Orchard: "The Romans having got him, shipped him over to America and we never had the opportunity of hearing him preach again". Mr. Rutt must, I think, be mistaken, for Dr. Orchard conducted many Catholic missions in this country; two I particularly remember were held in Manchester and in Blackpool, where he had large congregations. Immediately after his conversion he certainly went into seclusion, but that is always the way of the Roman Church with distinguished converts. I think it probable that Rome never quite knew what to make of this particular convert nor how far to trust his "orthodoxy", but that was equally true of his former colleagues in his earlier Nonconformist ministry. I met him personally on more than one occasion and came to regard him as having the most penetrating, subtle and agile mind that I have ever had to do with. No doubt his intellect was largely influenced by his temperament, but of whom is that not true?

Orchard was the John Henry Newman of English Dissent, but with an important difference. Newman never really understood liberalism in religion and greatly feared it. Orchard understood it very well and came to distrust it. Were he living today and witnessing the steady drift of liberalism to humanism he would say, "I told you so!" He made clear to me that the only two logical alternatives in religion are Romanism with its inflexible dogmas and disciplines, and liberalism with the intellectual risks which it must always entail. I have often wished I could know what his deepest thoughts were as the years passed. However, I am glad I knew him and I still treasure some of his writings. His book "Religious Problems and Perspectives" still has important and helpful things to say to purified minds, and many of his numerous and lengthy sermons published by the Christian Commonwealth prior to World War I were among the most persuasive expositions of liberal Christianity that one could find anywhere at that time. After the death of his wife, despite an apparent gaiety, he was a sad and lonely man at heart, passionately hungry for spiritual comfort and fulfillment, yet despairing of finding it in the Protestantism of his day; finding relief for a time in adopting the ritual of Rome, and at length impelled by the urgency of his own deepest needs to throw himself into the embrace of that church which is the devouring lion of the ecclesiastical jungle. I am reminded of a conversation I had a few years ago with an Anglican Bishop. "To us", he said, "the Church is not primarily an institution for intellectual and theological disputation; its first function is to offer compassion and succour to suffering souls". I commented, "Its emblem then should be not a flaming torch but a crutch". "Yes", he replied quietly, "and its crutch is the Cross". Somehow, I think that crutch would have appealed to Dr. Orchard.

Barton-on-Sea, Hants.

Yours, Herbert Colburn.

Sale of Work or Gift Day?

Sir: From time to time one hears remarks to the effect that Bazaar and Sale of Work are old-fashioned and out-of-date. Certainly the growth of mass-production of many articles of clothing

has made the home-made articles less popular and less attractive. But many Churches which have derived a goodly addition to their income from a Sale of Work may be reluctant to stop them. For that reason, it seems to me worth while asking for a little of your space to detail a recent effort here in Brighton. The Sale of Work here has been a hardy annual for many years past, largely under the lead of the Women's League. But this year the ladies decided to stop it, and I suggested a Gift Day in its place. The Women's League continued to do sewing and knitting work, but only when the articles were ordered. On the accepted day I sat in the vestry to receive gifts, and the day ended with a social evening, at which refreshments were served, and an entertaining play-reading was much enjoyed. After the social part was over, the total was announced.

Many people who did not in previous years come to the Sale of Work contributed to the Gift Day, which is one reason why I suggest that some of our smaller Churches might consider this alternative. In recent years the Sale of Work here has brought in something in the region of £50. The Women's League sewing and other activities produced (for the Gift Day) some £34, and the total receipts, including this, was £112, more than double the figure reached by recent Sales of Work. Church treasurers, please note!

Brighton.

Yours, John Rowland.

The Albemarle Report

Sir: Your report on the Minister's Conference, "Human Relationships" (29/10/60) was so generous in tone that to offer a correction must seem ungracious. However, it is better to get the record right.

The King George Jubilee Trust referred to must be none other than our friend "Citizens Of To-morrow", for the Trust sponsored the Report, dated 1955.

The 1960 Report is of course the Albemarle, this time a Ministry of Education attempt to sum up the Youth Service. In my lecture to the Conference I took my figures from this Report, although I also referred to the first in another context.

This seems the moment to ask a question. During the G.A. meetings this year the REYD confessed that they had not investigated the Albemarle Report in relation to the Department's work, but it was promised that the matter would be "looked into". May I ask whether it has been looked into and what results or observations have resulted from the inquiry?

Stalybridge.

Yours, Keith C. Treacher.

The Men, the Monks and the Ministry

Sir: I regret an error in my account of the Opening of the new Session at the Unitarian College, Manchester, regarding the numbers of students entering the ministry. In 1960, two (not three) students completed the U.C.M. course, both already Lay Pastors in charge of churches, and one (not none) came out of M.C.O. In 1961 it is expected that U.C.M. will contribute three new ministers (one already a Lay Pastor, and therefore not filling a vacant pulpit) and M.C.O. one. With apologies to you, Sir, and to M.C.O.

Your Contributor.

From Lagos

(The following letter was received by the Secretary of the General Assembly from the Unitarian Brotherhood Church, Lagos, Nigeria.)

Dear Mr. Kirby: I thank you for your colleagues of 29th September sending General Assembly's warm greetings to Lagos Unitarians for Nigerian Independence. The celebration, which began with the arrival of the Princess Alexandra of Kent, have been very elaborate—civic welcome, traditional dance, State Banquet, National Pageant, Nigerian Exhibition and other events. The Princess's presence was an inspiration and added to the joy of the occasion.

At midnight of September 29th there was a five-day ceremony and a flower display to offer in the National Independence. The Princess landed over the Independence Commission to the Prime Minister at 10 a.m. on the 1st of October. It was a very colourful ceremony. On Sunday morning, October 2nd, thanksgiving services were in all churches throughout the country. Two American Unitarian friends were visitors at our service, one of them being Mr. Dudley Moore (Unitarian Service Committee Inc.) who by appointment preached the sermon.

On Assembly Sunday, October 30th, we welcomed Rev. R. W. Swenson, M.P., a member of the British Delegation to the Independence Celebrations. He carries away our best wishes and hearty greetings to the General Assembly.

The general rejoicings ended when Her Royal Highness, after enjoying enthusiastic welcome in all the three Regions, departed at Kano Airport in the evening of Saturday, the 15th October, 1960.

After 50 years under colonial rule Nigeria at last becomes a free

nation. Thanks to Great Britain her Administrators and Missionaries had brought us to that goal.

Thanking you again for your kind message which the congregation highly appreciate.

Yours sincerely, A. Ajose-Adegun, Supt.

THE GOD OF CHANCE

By C. H. H. H.

ONE of my boyhood memories is that of watching the preparations for the family's bread. Flour, yeast, milk and water were kneaded together in a large earthenware bowl, then covered with a cloth and set on one side to rise. Some time later the dough was uncovered and kneaded again and then for some unascertainable reason a large cross-cut was made on the dough's smooth surface. No one seemed to know why the cut was made. It was an action handed down from previous generations. No one had questioned it and no one explained it.

It was not until years later that one realized that this domestic triviality had a religious significance. Without being aware of it the housewife was making the sign of the cross. Unknowingly she repeated that symbolic action which people once commonly used as a defence against the power of evil. Neither religious belief, conscious superstition, faith of any kind entered into her action. It was simply ingrained habit.

There are among us nowadays, in contrast to the housewife, those who consciously and deliberately reject any such signs and symbols on the grounds that they linked with superstitions. They regard them as mental relics fit only to be associated with the ancients who sought inspiration in the sacred groves and at the holy shrines.

Signs and Superstitions still reign

Yet in looking at some habits of our own generation it is questionable whether we moderns are much freer from signs and superstitions than our predecessors. It is true that fewer of us make the sign of the cross. The average man laughingly discountenances spiritual evil but he will exercise endless patience in trying to glimpse the future results of sporting events. If we were to tell Mr. Smith of the 20th century that his football forecasts link him with the ancient seer of oracles and that he has some elements of superstition in him he would probably laugh. Yet his actions show that superstition has not vanished from men's minds. It has only changed its form.

Not many years ago there were those who protested their rejection of superstition, fate or divine guidance. Very vocally and optimistically they quoted Henry:—

"I am the master of my fate. I am the captain of my soul!"

They were certain that man was or could be the measure of all things, but somehow that optimism is not now so evident. Has the overweening confidence in man's ability to shape his course faded? Has it been in our widening knowledge which is forever hinting at widening circles of ignorance? Is it that we are now more humble or is it that we are afraid of the vastness of the unknown?

Admission of Chance

Certain it is that the experts are ready to speak of such matters as impersonal economic forces outside us and of psychological forces within us. We are reminded too at varying intervals of Nature's uncontrollable forces. Man can be helpful against fire, floods and tornadoes. And with the reason that Fate, or call it what we will, has a say over us, comes a curious change in the fashions of superstition. We are men who neither believe in ancient superstition nor in Henry's humanistic courage, and we wonder what quakes they do possess. For the belief in a personal God and a personal Evil has given place to a bowing to the Impersonal and an admission of Chance. It is surely a matter for astonishment that many popular magazines regularly print detailed horoscopes which advise readers to take personal decisions according to the movements of the stars at the time of birth. Other magazines

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tell us that we have (as if we didn't know it) lucky and unlucky days. We even have lucky and unlucky colours.

How can we doubt that superstition is still on the throne when thousands who smile at the idea of the pagan invoking the sacred oracle, will willingly buy a sealed envelope purporting to contain the name of a certain winner? Many of our fellows regard prayer as superstition, but the sale of magic charms, saintly medallions, lucky ornaments goes on unceasingly. Sustained by a never failing hope that Chance will smile on them, thousands make the immortal sign of the cross on the football coupon. Superstition, signs and symbols are as rife as ever. The only difference is that they change their forms, and one is led to the conclusion that our own age, despite its intellectual freedom is no less superstitious than any other, but because it is less religious its superstitions are the more unworthy.

Induction of the Rev. Rosamund Barker

There was a good congregation at Stratford, London, on November 5th for the Induction of the Rev. Rosamund H. Barker, B.D. The service was conducted by the Rev. Fred. Hankinson, who formally welcomed Miss Barker on behalf of the congregation, and in an outspoken address gave charge both to the people and the new Minister. After the service the company moved to the Schoolroom where the ladies had prepared tea. This was followed by the Welcome Meeting.

The Rev. W. M. Long, speaking for the London Ministers, noted that Miss Barker served her colleagues well as Secretary of the London Fraternal. The Rev. Tom E. Dalton, as nearest ministerial neighbour, in a brief and humorous appreciation, offered Miss Barker hard work in East London. Miss Griffiths spoke with grateful affection of Miss Barker's eight years of service as Secretary to the Central Postal Mission, and of their satisfaction that the new appointment would not mean losing her from this very important work. The Stratford Congregation was represented by the Chairman, Mr. J. B. Tinkler, and the Secretary and Organist, Mr. R. M. Wilkes, who proposed the vote of thanks. Very interesting historical notes were contributed by Rev. Fred Hankinson, who also had brought letters from Lord Russell and Lord Petrick Lawrence, friends of the Congregation who wished to greet the new Minister.

Death

We regret to report the death of the Rev. Fred Hankinson, which took place suddenly at his home in Hampstead, on Nov. 11th. He was 65 years of age.

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